

G. L. All seemed to be more or less solemnly impressed. With some, indeed, these impressions did not prove abiding and sanctifying. Their solemnity subsided, and they returned to their vanities—to the beggary elements of the world. But with many, these impressions were deep; and resulted in their hopeful conversion. Some of the subsequent meetings in college were peculiarly solemn and interesting. The senior class, which I often met, and which, in the regular course of instruction, but for prayer and religious conference, were delightfully zealous and persevering in their efforts to persevere all to come to Christ, and to help one another forward in their Christian course. In the result, all the members of the class were hopefully converted, except one, and I shall never forget the tenderness with which he was besought, and the fervency with which prayers were offered for him; while he stood alone, sometimes trembling like an aspen leaf, but still obstinately, and as we have reason to apprehend, fatally resisting, until the end!

From a letter, addressed to me by a member of the class of 1833, I learn that, in the revival, and whose case is described in the letter itself, I make the following extracts: "Six in my class have given evidence of having been converted at that time." "There were seasons in the revival, in which a solemn and deep impression seemed to be universal among the students. Most of them speak of that day with enthusiasm, and say that no one individual passed those days of indescribable interest entirely destitute of the stirrings of the Holy Spirit." "There were some cases of a peculiar character. One member of my class, took the subject of religion with the greatest deliberation, and began to read his Bible, and to think of his sins, and his convictions of sin, and his apprehensions of the value of an interest in Christ, gradually strengthened, until he was led to a decision, from which he has never seemed desirous to swerve." "He now preaches the gospel." "Another young man was visited frequently by Christian friends, and often felt deeply impressed. He, however, resisted in resisting the influences of the Spirit; till one evening, when a lecture was preached in the chapel from these words, in Jer. iv. 5: 'My Father, thou art the guide of my youth.' Here he felt that he must take a decision. His heart, however, was passionately set upon the legal profession. He thought, 'I must surely be a minister, if I become a Christian now. I will postpone the decision, until I am established in business, and in the first revival I then witness, I will give my attention to the subject.' At this conclusion he for a few moments felt satisfied. But as he was leaving the chapel, a young friend (a beneficiary of the American Education Society) took him by the arm. It was a beautiful evening; and they walked together; they conversed; they wept. At length this young man took back his decision to procrastinate, and leaning on the shoulder of his young friend, said: 'If religion is for me, I will now have it.' The next day he was rejoicing in hope. . . . He is now in the ministry; and has been permitted to see many coming to Christ."

After mentioning a third interesting case of conversion, the description of which I am obliged to omit, the writer of the letter adds, in 1831, they would be more strongly encouraged to the exercise of faith and vigorous action in that benevolent cause."

BOSTON RECORDER.

FRIDAY, JAN. 31, 1840.

EDITORIAL CORRESPONDENCE.

WASHINGTON, JAN. 22, 1840.
MR. WILLIS.—I have intended to give you a letter on the peculiar characteristics of southern preaching; and the influence here exerted on the cause of religion by the predominant religious institutions. And, perhaps, I should not find a better opportunity than in the present, to accomplish this purpose. For Congress has yet done nothing worthy of continued remarks. The House of Representatives are still discussing the question, with regard to the best disposition of abolition memorials; expecting, I presume, neither to convince nor to enlighten a single mind, by the discussion. But, as far as I can discover, all speak with the single purpose of "defining each his own position," before the public; and letting their constituents know, that they can speak, and are true and faithful representatives. Perhaps, however, some of the ultra-partisans speak with the hope of converting the subject of justice, between the South and North, with party-politics; and thus exerting an influence on the next presidential election. This is said to be the fact, with regard to the leaders of one of the parties.—The same motives and intentions were continually manifest in the course of the protracted discussion, concerning the New Jersey election. There nearly two months have been consumed, in speeches on two subjects, in connection with frequent "calls of the House," voting "by yeas and nays," (every such voting occupies at least half an hour,) discussions of incidental points of order, &c. &c. And all this has been done, as far as I can see, or divine, for merely personal considerations, or for party purposes. Things ought not so to be, but it is difficult, under our institutions, and as human nature now is, to find a remedy. I do not say, that all the members of the House desire this state of things; or deliberately and of choice, pursue a course, calculated to produce it. Many probably lament it, and would be glad to see it brought to an end. But they know not how to secure the desired object. They are drawn along by their party-leaders; and they are unable to resist the current and pressure of party influence. Indeed, without any fault of their own, many are placed before their constituents and the public, in such an attitude, that they feel compelled to speak in self-defence. This stream is continually produced; the locomotive hurried forward; and the whole train of cars dragged along.—In the meantime, with a little incidental business, the Senate are discussing and carrying forward the two great measures of "the Sub-treasury" and "the ground occupation of Florida." But they proceed very leisurely; and, as I apprehend, with the impression that they are laboring in vain—with the full expectation, that both these bills and all of a similar character which they may originate, will die in the other House, or come out altered and amended, till deprived of all vital energy and power, to do either good or evil.

But I am wandering from the subject proposed.—Southern preaching has some excellencies and some defects. It is too general; too hortatory; too vehement. To be sure, these characteristics, even where they are possessed in the highest degree, may be useful for an itinerant preacher; and seasons of special attention, in times of revival, and especially during a protracted meeting. But in the preaching of a stated pastor, an ordinary season, especially for the purpose of edifying the church of Christ, they are defects, rather than excellencies. In this region, however, they grow out of peculiar circumstances; and are intimately connected with excellencies, which produce an ample compensation. The southern temperament is ardent and sanguine; and the style of southern oratory, every where, in

the forum and the halls of legislation, is rapid, emphatic, highly excited and full of action. These circumstances render vehemence of spirit, and exhortation, less objectionable in the preacher here, than they would be in a colder region, where a more phlegmatic temperament predominates, and where the eloquence of the bar and the deliberative assembly possesses a corresponding character.—Besides, the preaching here is generally extemporary, or at least without the aid of notes or manuscript; of course, though sometimes disconnected and declamatory, it is nevertheless natural, easy, direct, and calculated to interest for the time, draw in the careless, and keep up a watchful attention. All eyes are fixed on the preacher; none are closed with sleep. These are advantages which southern preaching possesses over the northern mode of writing and reading sermons; which too often produces monotony in the preacher, and inattention and even drowsiness in the hearers. But, as I said before, they are connected with great disadvantages; especially, for the purposes of instruction and permanent effect on character. Now, it seems to me, that the two modes might be so combined, as to secure, in a high degree, the advantages of both; and avoid, in a great measure, the disadvantages of both. Indeed, I believe, some of your preachers are attempting this combination; and have already, in a measure, accomplished the desired object. I should say to them, to be bold and without restraint, though their notes be before them to guide their thoughts, and prevent them from running forever into the same trite subjects and the same hackneyed modes of expression. But there is still room for improvement, especially, as it regards the younger ministers, who have just escaped from the school of the law, and are full of natural and arbitrary enthusiasm.—I should advise a young preacher never to go into the pulpit, except on special occasions, and in times of revival, without his written—fully written—well written sermon. This practice will guard him against the danger of sinking into a course of generalization, simple exhortation, and loose, and often empty declamation, to which the mere extemporary preacher is always exposed. At the same time, I should advise him to preach much without notes; sometimes with more and sometimes with less preparation, according to the indications of providential circumstances. I should say to him, to "preach the word," often during the week, in your lecture room, or school house, or "from house to house," with your Bible only in your hand. This practice, while it will multiply your facilities for doing immediate good, will exert an influence on the manner of your pulpit preaching; and effectually protect you against the danger of monotony, and the stultifying effects of mere reading. In this manner, a preacher of piety and talents might, I apprehend, secure the advantages and avoid the disadvantages of the two modes of preaching, which now characterize and distinguish from each other our southern and northern preachers.

The other proposed topic must furnish the subject of a future letter. In the meantime, let both the southern and northern preachers, with their peculiar gifts and habits, be about their Master's business. Whatever may be their peculiarities, "if they speak the truth in love, and if their preaching be sound, and if they will not labor in vain, nor spend their strength for nothing."

I am happy in being able to state, under the authority of a Presbyterian clergyman, who has been spending two weeks in Baltimore, that the revival in that city continues to bring converts to many of the churches. I am glad to feel authorized to add, that in this city, two or three of the churches are in some measure revived, and additions are made to them, "of such," as it is hoped, "will be saved."

Yours, &c. B—J—

"Every young preacher should furnish himself with a copy of the Bible adapted to the purpose, and make it his study, not only to be able to read it in his closet, but to be able to turn to any passage, at once."

[Our Correspondent's Letter of January 2nd, giving an account of the "Gale-Boat" at Washington, in the previous issue, is just received, and will appear in our next.]

THE STEAM-BOAT DISASTER.

NEW YORK, TUESDAY, JAN. 21, 1840.

MR. WILLIS.—Seldom have I witnessed such gloom and consternation as have filled this city, since hearing of the destruction of the Lexington. Other disasters of a similar kind have occurred at a distance. This took place at our own door. It has taken away many of our own citizens; and this under circumstances the most appalling. The loss of a friend by such a calamity, occasions a peculiar distress, because of the many images of "terror and abhorrence," which present themselves to survivors in hours, waking or sleeping. The bodies of those who left this city on Monday week, in the fullness of health, now are locked up in the thick ice, buried by the floating masses, or taken by some under current away out upon the sea. May the God of infinite mercy have compassion on the widows, and the fatherless, who, for these many years are destined to be tortured, day and night, by these constantly recurring objects of an excited imagination.

Last Sabbath was a day of unusual solemnity. Most of the clergy preached appropriate discourses; some of which have been much spoken of for their pious eloquence, and effect. Yesterday I attended the funeral of Mr. Waterbury, one of the sufferers, whose body was found on Thursday last, and brought to this city to repose among kindred. He was discovered in one of the quarter boats, with two others, all of whom, no doubt, perished in that bitter night. There was something very touching in the position in which they were found. Mr. W. was frozen in the attitude of prayer! His head was turned up, and his hands uplifted, presenting a beautiful image of faith and hope in death. A little boy, of four years, was found in the same boat, with both hands pressed against his ears—the emblem of helplessness in suffering!

Mr. Waterbury was a Christian, and a member of the Brick Church. The funeral obsequies were attended from that edifice, which was crowded by multitudes of weeping fellow-citizens. The widow, the children, the parents, the sisters of the deceased were before us; and there were the remains of him who so recently, so suddenly had been taken away. The very day before he left the city in the Lexington, he was at the communion table in this church, witnessing a good profession. He was a young man of great promise and piety. "Blessed are those servants, who, when their Lord cometh, shall be found waiting."

Dr. Spring, in his very solemn address, referred with great pathos, to the many distressing judgments by which this community has been afflicted; the cholera; the conflagration of 1835; the loss of the Home—the Paluski; our commercial distress, and now the burning of the Lexington, with so many dear and precious lives on board. With great faithfulness, he admonished the people to regard all these events as judgments from the hand of God, for their worldliness and forgetfulness of Him. Never shall I forget the boldness with which he rebuked the very company, whose boat was thus destroyed, for daring to advertise in the papers of Saturday last, that they would despatch the remaining boat to Stonington, on Sabbath day, at 12 o'clock! "Can we wonder," said

Dr. S. "why God is impelled to send stroke upon stroke, judgment upon judgment, when impiety like this is publicly practiced?" I might fill my sheet with affecting incidents, relating to this calamity, which have come under my own observation, but I must close, with the prayer that this sad event may be the means of permanent good to us all; teaching us to be also ready, inasmuch as we know neither the day, nor the hour, in which the Son of man cometh."

Yours, &c.

FRENCH OUTRAGE.

It will be recollected by our readers, that some two years since, two or three Roman Catholic missionaries attempted to establish themselves at the Sandwich Islands. Their pretensions and conduct were such, as to constrain the king of the Islands, to request them to remove; and when they refused, to require them to do it. They accordingly left with reluctance and indignation.

Since then, the government of France has despatched the frigate l'Artemise, C. Laplace, to Honolulu, to compel the government of the Islands, to receive Roman Catholic missionaries.

The demands made are these: viz:

1. That the Catholic worship be declared free throughout the islands.
2. That a site for a Catholic church be given by the government at Honolulu, and that this church be ministered by priests of the French nation.
3. That all imprisoned Catholics be immediately set at liberty.
4. That \$20,000 be deposited in the hands of C. Laplace as a guarantee for the future conduct of the king of the islands toward France.
5. That a treaty shall be signed by the king, and conveyed on board the frigate, together with the \$20,000, by one of the principal chiefs of the country; and that the batteries of Honolulu salute the French flag with twenty-one guns.

The treaty just referred to, dictated at the mouth of the canon of France, is in substance as follows: viz:

1. There shall be perpetual peace and friendship between the parties.
2. The French shall be effectually protected in their persons and property by the king of the islands.
3. This protection shall be extended to the French ships with their officers and crews.
4. No Frenchman, accused of any crime whatever shall be tried, except by a jury of foreign residents, proposed by the French Consul and approved by the government of the islands.
5. The desertion of sailors from the French ships shall be strictly prevented by the local authorities.
6. French merchandise, particularly wines and brandy cannot be prohibited, and shall not pay a higher duty than 5 per cent ad valorem.
7. Relates to tonnage and importation duties.
8. The subjects of Tamehameha III shall have a right in the French possessions, to all the advantages enjoyed by the French at the Sandwich Islands.

When this treaty was brought to the king, he was told that it was not signed by breakfast time the next morning, a representation would be made to the French government, and they would find a large force and take possession of the island. The king was not permitted to advise with his chiefs—but threatened anew—and fearing the consequences he signed it—thereby virtually giving away his power to regulate his own affairs!

It should be added, that the French Captain offered an asylum and protection to the English and American Residents on board his ship in case he were compelled to make an attack on Honolulu. The American missionaries however were expressly excepted from this offer!

1. The French government holds itself up to the nations in the most unenviable attitude conceivable. This is but the re-enacting of the same scene which occurred at Otaheite, a few years since. France poisons upon its helpless victim like the tiger—and in defiance of every principle of right, and their international law, imposes what regulations she pleases on independent nations because they happen to be weaker than herself. Equally ferocious and far more haughty than the Algerine buccaniers, she sinks in indignity below them, in her claims for respect. Her conduct cannot be reviewed by any fair mind, with any nobler sentiments than of pity, disgust, or execration.

2. We have here a fair specimen of Romanism. It is the spirit of the beast, having seven heads and ten horns, that has prompted the government of France to such a course—and it is the same spirit that is at work in our country, aiming insidiously now, but directing its energies boldly soon, to the subversion of our liberties. It is strange to us—passing strange—that any man who looks on the movements of the "mother of harlots" in the old world, should indulge the dream that her dispositions are altered in the new. She is the same "Mother of Abominations," there, here, everywhere, and through all time and eternity—the spouse of the Prince of the bottomless pit, as unequivocally as the church is the spouse of Christ.

3. American Christians are loudly called upon to pray with increasing earnestness for their missionaries at the Sandwich Islands. They are proscribed men—and they are proscribed for doing the same work they were sent there to do. They have not only to contend with heathenism, but with Romanism, a far more bitter enemy to the Gospel of Christ. Thank God—they contend not alone. God is with them, Christ is with them, Angels are with them—and their brethren in America will not desert them.

4. If the Government of France may compel Tamehameha to receive Catholic missionaries, why may it not compel him to support them—to attend their worship—and to compel all his people to receive their instructions? If it now compels him to furnish a site for a Catholic church, why may it not compel him to furnish sites for convents, nunneries, &c. &c. and why not compel him to build them, and keep them in repair? And if it may call for \$20,000, why may it not call for \$20,000 more tomorrow or next year? And if it may compel him to open his ports to wines and brandy, why may it not compel him, to allow the sale of those poisons, and even require him and his subjects to purchase and use them—where is the end to these compulsory measures? Alas! there is no end, unless the civilized world rise up against such monstrous encroachments or the rights of independent nations.

5. The government of the islands is virtually taken out of the hands of its legitimate and rightful rulers. Tamehameha is no longer king. His authority is gone—it is wrested from him, by as base an usurpation as ever stained the page of man's history. A French resident may do what he pleases—he may steal, maim, kill and destroy—he may burn, pillage, and drown—he may violate every law of the country, and shelter himself under the flag of the French Consul, and escape any trial except by a jury of his own choosing! If he enter the king's habitation, and insult him—if he plot against his honor, or his life—if he stir up sedition among his subjects—the king cannot touch him.

If Great Britain and America will patiently submit

to this, without remonstrance, and an appeal to the settled principles of intercourse between nations, then they possess little of the spirit of their fathers.

It may seem to be a small matter thus to treat a small group of Islands in the Pacific with a population of 150,000 souls. And little sympathy may be indeed!—But reducing them to the utmost distress in many instances, and to great inconvenience in all. SHALL IT BE SO? Churches of Massachusetts! answer. Sons of the Pilgrims! answer.

ANOTHER FACT.—Several applications of clergy-men, to be sent to interesting, and very needy sections of the West, are now pending before the Executive Committee. Shall their request be denied? Shall the rising spirit of missions be quenched? Shall the bread of life be withheld from those ready to perish? GOD FORBID!

Receipts.—\$1,114.70 is the amount of receipts at the Treasury in New York, for the last month. \$477.70, the amount received by the Board of Agency at Philadelphia; \$80 by the Agent in Illinois.

What will the Saviour of sinners say to this? What is the estimate put by the churches on his blood, which is drunk indeed, and his flesh which is meat indeed?—Rather—what will the churches say to HIM, when he shall make inquiry for blood? Will they say, "the times were hard—we were poor—our means of getting rich were diminished—we feared our families could not be supplied with all the luxuries of life?"—Ah! "Ye did it not unto ME."

HOME MISSIONS.

[Notices from the Home Missionary for January, 1840.]

WISCONSIN.
Genoa.—Rev. L. Hall resides here and preaches half the time; the church has 18 members, 6 of which have been recently added. Other professors are in the place, but manifest no inclination to be connected with this church. "An undue anxiety to acquire property paralyzes many professors who come West."

Troy.—A Congregational church was organized in August, consisting of 9 members. The covenant requires a total abstinence from all intoxicating liquors. Attendance on preaching is very good.

East Troy.—The church recently organized, consists of 12 members—poor in this world's goods, but appearing to possess the principle of vitality. On sacramental occasions, the two churches meet together.

Virginia Settlement.—Mr. H. preaches here every 4th Sabbath. 11 have been added to the church since these labors commenced. 8 or 10 more will probably soon unite.

The ten stations proposed for occupancy in this Territory, will be supplied, as soon as it shall be seen whether the churches will bear out the Committee, in the efforts already made.

MISSOURI.

Deep-Water.—Meetings are becoming much better attended. A listening ear is given, and the influence of the Spirit are sought.

Temperance.—The cause of sobriety is advancing. The Legislature have separated the dramshop license from the grocery license. This is an improvement on the former law, but still is by no means a remedy for the evil. Whiskey selling is now proscribed of all its claims to respectability; and every applicant for license must give a bond of \$400, with adequate security, that he will keep an orderly house.

ILLINOIS.

Hancock Co.—The country has been visited with sickness almost universally—and consequently Sabbath Schools, Bible Classes and common schools have been suspended. Few deaths however have occurred. The general tone of religious feeling is low.

Importance.—A man pretending to be a Presbyterian minister, and showing letters from some well known ministers at the East, obtained money and property here on false pretences, to the amount of \$400. "What is his name?"

Genoa.—Not a few valuable citizens and faithful Christians have been called to their final account, in consequence of the prevailing sickness. In quick succession Mr. Wilcox was called to follow the remains of dear friends to the grave. These afflictions seem however to be in a measure sanctified, and Christians are renewing their prayer with humble importunity, "O Lord, revive thy work; in the midst of the years make known; in wrath remember mercy."

TENNESSEE.

A missionary states (name not given) that he has had good encouragement during the last quarter. At least 50 souls have been punitively converted of sin, and 10 or 12 hopefully converted. An increased attention to the means of grace is manifest in all classes of society. This missionary has to support a wife and four children on \$200 a year! Is he making no sacrifice? Can the churches with a good conscience, compel him to labor for them, in sustaining a cause committed to their hands, at such a rate as this? He cannot do it. He must either retire from the field wholly, or give himself partially to some other employment, or become yet more economical, or lie down and die in the furrow!

MISSISSIPPI.

Shogola.—More than ordinary interest manifest in the congregation; 17 have been lately added to the church by profession. A meeting house, 40 feet by 30, is nearly completed, at the cost of \$1,500.

A Camp Meeting.—Several churches united in such a meeting, and the presence of God was felt. 78 individuals made profession of their faith in Christ, and united with the churches. Others obtained hope, but did not unite. The good work still continues. Four Presbyterian churches have been built in Carroll Co. the past year.

INDIANA.

Sickness and death have continued their ravages; ecclesiastical troubles too have been felt; the old school Presbyterians are doing what they can to divide and break down the little churches that God has owned, and they have disowned. The effect on the interests of religion is deplorable. Piety withers. Infidelity grows bold. Impenitence hardens itself.

Thornton.—Here is a small church made up of active members, and like other churches in the neighborhood is now at peace, though last spring, the minds of the people were distracted by divisions. Persons of every age are embraced in the Sabbath School and Bible Class.

Mount Vernon.—Seven have been hopefully converted and have publicly professed their faith in Christ. Prayer meetings are well attended, and brotherly love seems to animate the whole congregation. The temperance cause is gaining ground.

MICHIGAN.

A missionary reports an interesting season last spring—meetings full and solemn. But the whole region has been visited with sickness beyond former years, making loud and frequent calls for extra missionary labor.

NEW YORK.

Rev. Mr. Sayre, of Pine Plains, reports that 6 have been added to the church on profession, and two on certificate—his congregation is increasing, many families having been brought in during a late revival, who before, seldom if ever, attended the house of God. The stated hearers of the gospel have more than doubled, and three times as much is raised for the support of the gospel, and benevolent purposes, as formerly.

MISCELLANEOUS.

A QUESTION.—Shall the operations of the American Home Missionary Society and other benevolent institutions be greatly reduced, or, shall the supply of means for their support be more uniform and liberal? It is high time that this question were settled in the mind of every contributor and well wisher to the cause of missions. The editors of the "Home Missionary" solemnly propound it for consideration.

A FACT.—No adequate assistance has yet been re-

ceived by the Committee, in consequence of their appeal to the public; and they have still to fear that they shall soon be compelled to adopt the painful alternative of withholding payment from the missionaries—thus reducing them to the utmost distress in many instances, and to great inconvenience in all. SHALL IT BE SO? Churches of Massachusetts! answer. Sons of the Pilgrims! answer.

ANOTHER FACT.—Several applications of clergy-men, to be sent to interesting, and very needy sections of the West, are now pending before the Executive Committee. Shall their request be denied? Shall the rising spirit of missions be quenched? Shall the bread of life be withheld from those ready to perish? GOD FORBID!

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THE GOVERNOR'S ADDRESS.

This document will be found entire on our two last pages. It has the merit of frankness, perspicuity, and thorough devotion to the political doctrines, which have uniformly swayed the course of Mr. Morton. In this we are not disappointed. So far from censuring, we admire the openness of heart, the clearness of mind, and the consistency of conduct, which we believe characteristic of our new Governor. With his political views, however we repudiate some of them in our private capacity, as hostile to the permanent liberties of our country, we have nothing to do in our relations to the public. They are his own; and under his acknowledged responsibilities "to conscience and to God," he is at perfect liberty to declare and enforce them, with all the superadded weight given to his opinions by his present elevated station.

But we should fail entirely in duty to ourselves and the religious public, if we were to pass over, as unimportant or just, that part of the Message which relates to the license law of 1838. The position taken on this point, involving as it seems to us, the cause of morality, religion, liberty, and every thing else sacred to us as republicans and Christians, is grievously assured expression. And in this, we feel perfectly assured of the sympathies of the great mass of the virtuous members of community, without regard to religious denomination, or political distinctions. We are not disposed to question the sincerity of the Governor's convictions, nor the motives that have led him to a recommendation of the repeal of the law. But that he is in error—fatal and fatal error, we cannot entertain a doubt.

That difficulties exist in regard to the execution of the law, is doubtless true. But—whence do they arise? Not from those who have been its sworn opponents *ab origine*—not from the avowed enemies of the cause of temperance—not from rum-sellers and rum drinkers, who carry the mark of Cain upon their foreheads—but from the time-serving friends of the cause—those who by their intelligence and moral worth ought to shape public opinion, instead of allowing themselves to be shaped by it—from those, who like Governor Morton, occupy exalted stations, and fall in using the influence heaven gives them to regulate public sentiment aright. For ourselves, we would sooner lie under the crushing weight of the Andes, than under the burden of guilt that rests on many a professed friend of temperance, for his commitment of a grand question of religion and morality to the decision of a corrupt public sentiment, which but for his own delinquencies, would have been rectified.

"We have not so learned Christ"—nor have we even so learned Socrates, or any other heathen philosopher, whose life is worth a rush, or whose labors have ever blessed a benighted world. Had the spirit of a Wilberforce or a Washington filled the chair of our Executive, and other high places in our commonwealth, we had not now been humbled in the dust, and dragged at the wheel of a car propelled by the steam of a distillery. It is a question of RIGHT—RIGHTNESS—not of policy. It is a question that involves the honor of God—the spiritual and eternal welfare of unborn generations—the liberties and rights of our country and the world;—and it is to be decided for any man how he shall act on such a question, by the direction in which the wind blows, by the current of popular feeling or opinion, or, by the balancing of probabilities of immediate success? Here, every man must stand on his own responsibility, whether he will or not. His neighbor's opinions will form no cloak for his sins. From the heart do we pity the man, whoever he be, high or low, who, to decide his own course on a question of religion and morality, has first to determine, whether the voice of the public will sustain him in a decision that conscience and his own judgment approve.

We are not disposed to stake the issue of the great temperance effort on the question of the repeal or non-repeal of the law of 1838. Still, its repeal is to be deprecated. It is a virtual acknowledgment of the necessity of "clamor and wrath," over the clear moral sense of the Commonwealth. But, that acknowledgment itself, if made, will shortly be repealed. It cannot stand before the march of light and public virtue. The cause is God's. In his bosom it originated. By his counsels it has been hitherto guided. By his arm it will be sustained—and the prayers and labors of Zion will be constantly directed to its advancement. The wicked may triumph—but their triumph will be short. The distiller, and the vender, and the consumer, may have space allowed them, to "fill up the measure of their iniquities," but they cannot resist the overwhelming tide of virtuous indignation that swells with every successive hour, the bosom of an injured, insulted, and pleading community. No! we have no fears for the cause. It will triumph. And as to those who join hands for its destruction, whether in the Council Chamber or the bar-room, we only say to them,

"Drive back the tide, sweep a storm in air, Arrest the Sun; but still, of this despair."

THE LICENSE LAW.

We believe that an immense majority of the serious and thinking people of this Commonwealth are decidedly in favor of this Law, or what shall be substantially the same as that Law now is. It is based upon an enlightened regard for the best welfare of the community, and aims at the destruction of a nuisance more to be deplored than any other which already has the reputation of the evil Law. We present a powerful attempt will be made, during the present session of the General Court, to repeal this Law. But we cannot believe it will be successful. Modification may be needed. And where it is, let it be cheerfully conceded. But a total repeal—we

believe would be an outrage on the best feelings of the body of the good people of this Commonwealth. We have just enjoyed the perusal of a Treatise, giving discourse, by Rev. S. C. Jackson, of the N. Parish in Andover, entitled, "The License Law Vindicated." He has done a noble service to the important cause. He argues and proves the Law good in its design—in its principle—in its operation—and in its effects. And good, we say, is the word, discourse which discusses ably and conscientiously these various points. And good the enterprise, energy which shall give this discourse a wide circulation. We should rejoice if a copy were placed in the hands of every one of our Legislators; and were its constituents to read, unprejudiced, its reasons, they would be better than ever prepared to sustain their own responsibilities.

"I am glad to find," says the author, "that intelligent men, of both political parties, are concurring in the Law will stand. Notwithstanding all that has been done to excite opposition and prejudice, the moral triumph is as sure, as that heaven's truth, and the public good will triumph in the end, over the selfishness of the few." "Not long since," says the author, "I asked a gentleman belonging to a political party which has recently had success in State, and who has been a member of our Court, if his party would repeal the License Law." "No," said he, decidedly, "they will not repeal the Law of the same party to me." "The wise course for our party, is to sustain the License Law, for shall hold together, let what will come, and by sustaining this Law, we shall have the favor of the honest men, and be sure of victory." "The truth," neither party wish to take the odium of repealing the Law. Both are now so equally balanced that neither can afford to lose the support of temperance men, and neither can succeed without them. Though neither party will dare as a matter of policy, to repeal or essentially change the Law. The party which attempt it, will by that very act destroy itself."

Whatever be the policy of party, and whatever bearing this question upon the interests of party opponents, we hope, and believe, there is yet a more enlightened attachment enough to great principle, and the common cause of humanity, to stand by the Law. Its existence is an honor to the Commonwealth. Its repeal would be a reproach upon it.

TEMPERANCE.

The subject of Temperance is undergoing an animated discussion in Hartford, Ct., according to Observer; but somehow it happens that the temperance madmen never appear on the floor at the meetings of fair discussion. Some valuable and as surprising facts were stated by different speakers at the Hartford meeting, which can hardly be produce effects far beyond the limits of the meeting itself—and some of the worshippers of the "pale creature" ought to have been there to deny, in a temperate, or disprove them. E. g. the town of Salem in the year 1838, paid for the ardent spirit consumed by its inhabitants (2,700) \$10,000, first cost; at rate, the United States must pay \$66,666.66; this expenditure is increased by the profits made by the vendors.—In Hartford are about 60 grog shops for a population of 12,000. Only six or eight of these have licenses; and yet, they carry on their business openly! They are not prosecuted; and if they are a prosecution could not be sustained! This is a shall be for a lamentation.

REDUCTION OF POSTAGE.

We are happy to perceive that this subject is exciting much attention in different parts of the country. Vast numbers of petitions have been forwarded Congress, praying for aid and reduction. The postage system lays one of the heaviest taxes on the community; not so much by amount, though that is heavy, as by the intense touches. The periodicals of the day are the agents in the diffusion of knowledge, and we add, most important agents, when of the right character, in exciting and sustaining moral progress. The whole country is immensely indebted to the agency for the advancement hitherto made in knowledge and religion. And this more free and rapid these operations are, the better. But a postage system is a heavy burden upon it.

If the Father of his country was right in his declaration, that knowledge and virtue are the pillars of the republic, then let the means by which both may be the most widely diffused, be ascertained as possible. And with such resources of our country, how painful is the plea that cannot afford the proposed reduction. Increased circulation of letters and papers through

For the Boston Recorder.

*Office of the Am. Soc. Fr. Soc.,
New York, Jan. 23, 1840.*

TO THE PASTORS AND CHURCHES IN MASS.

Dear Brethren,—It is, indeed, unthankful business before you, to be called upon by your Churches, or for personal donations, in a season of pecuniary pressure and embarrassment, altogether unknown in our past experience. But what can we do? We cannot refuse. Men's Friends, we dare not be silent. We are living amidst the occurrences of a storm almost every day admonish us that what we have must be done quickly. Allow us to place before you a few facts: The loss of property and life by vessels wrecked last year, has been altogether unprecedented in the history of our country. Just look at the events which occurred on an early morning of December last, and the beginning of January.—In the first two weeks of December, 8 vessels were lost; one on our eastern coast. On Sabbath, the 15th of November, it will be remembered, that there was a severe storm, accompanied on the north-east by a gale from Massachusetts, with a violent gale of wind. In a single storm no less than 89 vessels were totally together with about 90 lives. Of these ships—61 were at Cape Ann, 21 at Nahant, 1 at Newbury Bay, and Cape Cod, 1 at other places; not far distant. From that time until the close of the month, the total losses, which already been reported, amount to 34 vessels, &c. &c. Some of these losses will long re-

Summary of News.

THE NORTH EASTERN BOUNDARY.

The public mind has been very quiet of late in regard to the question of the North Eastern Boundary, supposing it to be in a fair way for adjustment. But soon circumstances and hints which have recently transpired, throw a new and fearful light upon the matter. In the U. S. Senate on Friday last, in commenting upon a resolution which had been offered, calling upon the President for information as to the question of the disputed Maine boundary, Mr. Buchanan, Chairman of the Committee on Foreign Affairs, said:

He did not know what course the President had pursued since the receipt of Governor Fairfield's letter. He presumed, however, that, as a matter of course, he had protested against the military occupation of the disputed territory by the United States, as a violation of the subsisting agreement and of the rights of Maine, and had asked an explanation from the British Minister. Before he attempted to expel the troops by force, he must call upon Congress to furnish him with authority. He did not know anything of the particular circumstances attending this military occupation, except what is contained in the letter of Governor Fairfield. He should, therefore, be glad if the Senator from Maine would withdraw the resolution, and leave the question to be decided not object to its passage. All the information which it was in the President's power to communicate would be elicited, if it could at this time be properly com-

Mission in Baruah, have arrived in New York, in the ship Champlain from Calcutta. By this arrival the account of the earthquake at Ava is confirmed. Every building and great quantity of brick work was prostrated and many lives were lost by the calamity.

A sleigh from the United States, with ladies and gentlemen, in crossing the St. Lawrence near Lapraire, got into an air hole. The sleigh floated, and those in it escaped, but the horses getting under the ice were drowned.

Sudden Death.—On Sunday evening Mr. Joseph Danforth of Salem, while passing through the street, in that town on his way to meeting, suddenly fell down and expired.

NOTICES.

UNITED LECTURE.—REV. MR. ROGERS is expected to preach the Lecture in Park Street Church, on Sabbath evening next.

REV. A. A. PREBLE will object on the "Second Coming of Christ," at 7 o'clock. The subject of the discourse will be to follow the certainty of prophecy in the wane of its actual fulfilment, but that of a knowledge beforehand of the precise time of such fulfilment.

"SILENT PARTNER."—To the writers of the numerous Letters we have received, making inquiries respecting the Advertisement, for a Silent Partner, we can only say that we have not been able to ascertain the author of the Advertisement to whom it belongs to answer them.

TO CORRESPONDENTS.—Several Communications are unavoidably deferred.

PHELOSOPHY—Grand's Elements of Chemistry, stereotypic plates.
PHILOSOPHY—Abbott's Little Philosopher; Grand's Elements of Philosophy.
PHYSICS—Hobbes's Easy Lessons; Grand's Plane and Solid Geometry.
PLANNING—Knox's System of Penmanship; Marshall's Writing Books; Townsend's do.
PLANT SYSTEMS—Walden's Book-keeping; Marshall's Plate in School Account Book, 2 parts.
POLITICAL ECONOMY—Worcester's Comprehensive, and du Roi's Elementary, &c., improved by Todd.
The Political Class Book, Frost's Grammar, Russell's Lessons in English Composition; Rossey's French Word and Phrase Book.
Teachers, School Committees, &c. are requested to give the following books examination.
Published by JENKS & PALMER, 311, Washington St.,
() Consultants for sale as above, the various Second Books published in the U. S. and Stationery, &c. Jan. 31.

MILLENNIUM IN 1843.

PILGRIMSLectures on the Second Coming of Christ, at present new and revised edition. The following work are as follows:
1. Sermon on Christ Titos 2, 13. The 2903 pages.
Daniel 9, 24. Opening of seventy weeks; Daniel 9, 24. Pagan Rome numbered; Rev. 13, 18. Vision of the latter days;
Revelation 17, 6. The great harlot; Revelation 12, 2.
Explanation of the 21st chap. of Matthew. Explanation of
the 13th chapter of Revelation.
Rev. 15th ch. The Vase Tempest; Rev. 5, 13. True shall no be longer; Rev. 10th ch. Two witnesses; Rev. 11, 13.
Revelation 19, 17. Return of the Jews examined; Rom. 11, 25.
For sale JAMES LOVING, No. 13 Washington St.
Jchs. Nl.

DR. J. MASON WARREN,
Lecturer on the 2d, Templeton Square, (Southward)

men. And portions of our fellow citizens are suffering from pecuniary embarrassments or a deplorable want of the channels of business. It is not imputable to any diminution of the exuberant resources of our country, nor to any radical defects in the structure of our government; but to the unjust and unchristian policy of parsimony and avarice that will and reckless spirit of speculation which discourages honest industry and impoverishes many, while it enriches very few; and to those habits of intemperance and extravagance which wastefully consume the common stock while the few are growing rich, and wretchedness. The beneficent action of the laws of nature should teach us dependence upon their Author; and the short-sighted and self-denying policy of the Government should destroy our own powers, and to select direction from the only source of true wisdom.

There is no branch of sovereign power more important than to be exercised, than the regulation of the currency, and the distribution of life, and reaches the personal interest of every man in the community. The great and leading principle of government ever should be, to establish and maintain the common standard of value. Every chance in the common standard of value, whether it be caused by acts of the government or individuals, creates injustice. It affects the rights of all citizens, and it destroys private rights. Every contract should be considered inviolable. Usurpation was deemed worthy of the special generosity of the Constitution of the United States. Every change in the standard of value, increasing or diminishing the currency, every

A bank charter partakes of the nature of a monopoly, confers powers and rights valuable to the charterholder, and subjects the community to the enjoyment of which others are excluded. The authority to issue paper promises for circulation, and to transact other business on "banking principles" is a privilege which is not to be enjoyed in common with those of the community, which is an essential element of monopoly. Were these powers and privileges conferred only upon one individual or one corporation, the community would be injured, at once, show its unreasonable and injurious nature. The multiplication of charters, and the compensation reserved for them, may diminish their character as monopolies, but does not destroy the nature of the grant. And while they may mitigate the evils, they will increase the strength and danger of others.

A monopoly is, in the first place, an injustice; it is a denial to the democratic principle, that all men are given equality to our institutions. A monopoly cannot rest on the doctrine of equality. It must, however, be conceded that the production of such a monopoly, if it is to be a monopoly, has at first, taken from them any special value; nor is it believed, that the regulation of the banking system by a general law, would create any large accession of competitors to the banks already in existence. If the monopoly, does not, in this Commonwealth, lie in the exorbitant value of the privileges conferred. But the act of special legislation, which creates a bank, does

